بسم الله الرحمن الرحيم

A Revolution that has a Thousand Fathers is Never an Orphan

The revolutionaries in Sham keep weeping about what happened to their revolution. The taghut Bashar al-Assad is gaining control over the land, ruling people with more cruelty than he did 8 years ago. Today, they cast accusations here and there, hoping to find someone to be the scapegoat for the failure of the "revolution".

Repeatedly, we hear from them that this revolution is an orphan, that it was born without finding someone to support and protect it. Of course, they mean the Crusader countries and the tawaghit rulers of the Muslim lands. They claim that if their revolution had been adopted by one of them, it would have succeeded in toppling Bashar in a short period of time, and it would prevent all the massacres and destruction.

These sayings are way far from the truth. Crusaders and tawaghit have never been far from adopting this revolution. In fact, they even fought each other to claim its fatherhood, which led to it being ripped to pieces. It was sated until suffocation with haram money, for which its foundlings sacrificed everything.

Since the early days of the demonstrations, during which the protesters were shouting "O Allah, we have none except You!", some opportunists claimed leadership over these young men. They raised their voices begging for aid and adoption from everywhere, not caring for its lineage as must as they cared for the amount of aid and supplies they could get.

In light of the many applicants for adoption, it was possible for anyone who wanted to intervene in the fatherhood of the revolution and the revolutionaries to get what they desire, whether they are from international intelligence agencies, or those working in service of the tawaghit, or a possessor of wealth who wants to invest his money in a new way. To the extent each of them gives, so too is the extent of their fatherhood of the revolution and its revolutionaries. Each father of the revolution sought to have it for himself and prevent his partners from it, directing it how he desires and away from what they want. And each came to prove his fatherhood of it, through reviewing his ability to sell what the foundlings put under his hand.

The fatherly influence of the revolution and its course, was such that any person with enough dollars to become of the fathers could adopt one of the foundlings and form a faction, gathering up the strings, and give it a name, determine its identity and direction, select the friends and foes, plans its war and peace, and dictate orders for its advances or retreats, and its truces or withdrawals. So what then about the major powers, with their significant bank balances, enduring influence, and effective media?

These foundlings of Sham have been so loyal to their fathers, that a dispute between two Gulf tawaghit in pleasing their American master led to them throwing statements at each other, declaring support to whomever their father supporters and condemning those he opposes.

Thus, the guns of the revolutionaries have turned from the chests of Nusayriyya to the backs of the mujahidin. By this, conflicts between factions have arose, treaties have been made, and cities have fallen. All that happened because of these contending, wicked fathers, and the loyal, devoted foundlings.

We saw how the murtadd Sahwat handed over the city of Halab in response to the orders of the Turkish father. We saw how others were waiting for the orders of the Saudi fathers to decide whether to fight or retreat in Ghouta when the Nusayri regime launched their attack. We saw what happened in Daraa. The fronts collapsed and the factions surrendered by the orders of the tawaghit of Jordan and the Emirates. And today we witness what is happening in Sochi and Astana.

Indeed, the "Syrian Revolution" has never been an orphan. Its biggest problem is that it has many fathers. The real orphans are the Sahawat foundlings who have been disavowed by their fathers after achieving their goals, by tearing apart the field with conflicting parties and factions and loyalties. They have never been together except in fighting the Islamic State soldiers, just like their conflicting fathers, by the orders of their Crusader master.

What has happened in Sham had happened in almost every arena of jihad. It was very obvious in Palestine, Afghanistan, and Iraq. This corruption of jihad to serve the tawaghit continues and it will remain as long as the revolutionary foundlings serve their adopters, and it will not be stopped unless by victory from Allah to suppress their corruption, exterminate their betrayal, and cut off the hands of their fathers from extending to the jihad of the Muslims, just as the mujahidin did in Iraq before. Allah does not guide the plan of betrayers.